Confession of F[illegible]

Containing the Substance

Of all the Fundamental

ARTICLE

IN THE

Larger Confession, put forth
the Elders of the Bapt
Churches, &c.

Owning Personal Electi
Final Perseverance.

Acts 24. 14. *After the way which they call Heresy, so worship we the God of our fathers, believing all things which are written in the Law and the Prophets.*

LONDON

Printed in the

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THE ARTICLES OF THE FAITH, OF THE CHURCH of CHRIST, OR Congregation meeting at *Horsley-down*,

BENJAMIN KEACH, Pastor,

As asserted this 10*th* of the 6*th* Month, 1697.

LONDON;
Printed in the Year 1697.

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To the Congregation with whom I am a Member (and the unworthy Overſeer) who are in God the Father, and in our Lord Jeſus Chriſt; Grace, Mercy and Peace be multiplied.

Moſt Dear and Beloved in Chriſt:

I *Hope I can ſay (with the holy Apoſtle) that you are by me dearly beloved*, my Joy, and my Crown; *yea you are my Honour, and in you I would rejoice, being the Ornament of my poor Miniſtry, by which the moſt of you have (through the Bleſſing of God) been converted to Jeſus Chriſt: and if you ſtand faſt in the Faith in one Spirit, ſtriving together for the Faith of the Goſpel, and do adorn*

your Profeſſion, living in Love, and endeavouring to keep the unity of the Spirit in the bond of Peace, you will cauſe my latter days to be moſt ſweet and comfortable to me, after all thoſe Troubles, Sorrows, and Reproaches I have met with, both from within and from without. Evident it is God hath moſt eminently appeared to ſtrengthen your hands: tho the Archers have ſorely grieved you, and ſhot at you, *yet your Bow abideth in ſtrength; and that the Arms of your Hands may ſtill abide ſtrong by the Arm of the mighty God of* Jacob, *ſhall be my continual Prayers.*

My Brethren, I here preſent you with that which you have ſo long waited for, and deſired me to endeavour to do, viz. *to ſtate an account of the moſt concerning Articles of your Faith, which you have heard read, and have approved of, and which I thought good*

good no longer to delay the doing of. (1.) *Not knowing how ſoon I may put off this Tabernacle, and therefore would leave behind me an account of that holy Doctrine and Order, in which through Grace you are eſtabliſhed (for at your deſire alſo I have drawn up the whole Rules of your holy Diſcipline, which you may have added unto this, and bound up together).* (2.) *And the rather I have done this, becauſe the General and more Large Confeſſion of the Faith of our Churches, is now out of Print; but that is not all, for that being* 12 d. *price, ſome cannot well purchaſe it.* (3.) *And alſo that all Men may ſee what our Faith is, and that we differ not from our Brethren who bear other Names in any Fundamental Point or Article of Faith; and that they may diſcern the difference between you and ſome that bear the ſame Name with you.*

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(4.) *Tho you agree in the general with all other Churches of the ſame Faith, in all thoſe Articles there inſerted, yet therein your whole Faith is not comprehended,* viz. *that of Impoſition of Hands upon baptized Believers as ſuch, and ſinging of God's Praiſe,* &c. *becauſe ſome of our Churches diſſent from us therein: yet my deſire is you would nevertheleſs ſhew all Tenderneſs, Charity and Moderation to ſuch as differ from you in thoſe Caſes, and not refuſe Communion with them; and indeed your late ſweet Temper appears to be ſuch, that I need not preſs you to this. All that I ſhall ſay more, is to entreat you to labour after Holineſs, and to awake out of ſleep, that you may adorn your ſacred Profeſſion, and prepare to meet the Lord; that as you have a good Doctrine, you may alſo have a holy and good Converſation;*

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tion; and then we need not fear who can harm us, whilſt we are followers of that which is good, O let us bear one with another. and if in any thing we differ, let us avoid all Animoſities. Brethren, great things are near, watch and pray, look out and be ready. But at preſent I ſhall conclude with the words of the Apoſtle, Finally, Brethren, farewel; be perfect, be of good comfort, be of one Mind, live in peace, and the God of Love and Peace ſhall be with you.

So prays your unworthy Brother, Paſtor, Overſeer, and Servant, who earneſtly deſires your Prayers. alſo,

B. Keach.

From my Houſe in *Freemans-lane* by *Horſley-down*, Southwark. *Aug.* 16. 1697.

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That the following Articles contain what the foreſaid Church believes concerning thoſe Truths aſſerted therein, we whoſe Names are hereunto ſubſcribed, do teſtify in the Name and by the Appointment of the whole Congregation, the 10*th* day of the 6*th* Month, commonly called *Auguſt*, 1697.

Benjamin Keach, Paſtor.
Benjamin Stinton, Teacher.

John Roberts,
Edward Foley,
Joſhua Farrow,
Tho. Stinton,
John Valley,
Iſaac Ballard,
} Deacons.

John Hoar, ſen.
Edward Newbury,
Tho. Turner,
John Seamor,
James.

Ephraim Wilcocks,
James Wilmott,
Daniel Dines,
Richard Thoubals,
John Weſton,
John Clark,
Tho. Ayers,
John York,
George Starkey, ſen.
Benj. Harris,
George Starkey, jun.
John Beavis,
Tho. Hill,
Joſeph Berry,
William Farmworth,
Joſeph Jennings,
John Fowle, ſen.
Tho. Fowle,
John Fowle, jun.
Henry Skeer,
John Greenſmith,
Jeremiah Lions,
William Putman,
Nath. Holden,
William Cattrel,
Tho. Harvey,

Tho.

Tho. Richford,
Joſeph Worley,
Peter Carter,
William Foriſter,
Sam. Cox.
John Sparke,
James King,
William Deale,
Simon Agars,
John Hoar, jun.
Tho. Gunning,
William Mais.

The

The Articles of Faith of the Church of Chriſt meeting at *Horſley-Down.*

Of God, and of the Holy Trinity.

I. WE do believe, declare and teſtify, that there is but One Only Living and True God, who is a Spirit Infinite, Eternal, Immenſe and Unchangeable in his Being, Wiſdom, Power, Holineſs, Juſtice, Goodneſs, Truth and Faithfulneſs. *Joh.* 4. 24. *Job* 11. 7, 8, 9. *Pſal.* 90. 2. *Jam.* 1. 17. *Exod.* 3. 4. *Rev.* 4. 8. *Deut.* 6. 4. *Exod.* 34. 6, 7.

II. That there are three Perſons in the Godhead, the *Father*, the *Son*, and *Holy Spirit*; and that *theſe three are One God*, the ſame in Eſſence, equal in Power and Glory. *Mat.* 28. 19. 1 *Joh.* 5. 7.

Of the Decrees of God.

III. THat the Decrees of God are his Eternal Purpoſe according to the Counſel of his Will, whereby for his own Glory he hath foreordained whatſoever comes to paſs, even thoſe Evils that his Wiſdom and Juſtice permits for the manifeſtation of the Glory of thoſe his Attributes: And that God executes his Decrees in the Works of Creation and Providence.

Eph. 1. 4, 11.

Rom. 9. 22, 23.

Of Creation.

IV. THat the Works of Creation are God's creating all things of nothing by his Word of Power, in ſix days, and all very good. That God created Man *Male* and *Female*, after his own Image, in Knowledg, Righteouſneſs, and Holineſs, with Power and Dominion over the Creatures.

Gen. 1. *Heb.* 11. 3. *Gen.* 1: 26, 27, 28. *Col.* 3. 10. *Eph.* 4. 24.

Of

Of God's Providence.

V. WE believe that God's Works of Providence are his moſt holy, wiſe, and powerful preſerving, and governing all his Creatures, and their Actions.

Of the holy Scriptures.

VI. WE believe the holy Scriptures of the Old and New Teſtament are the Word of God, and are the only Rule of Faith, and Practice; all things being contained therein that are neceſſary for us to know concerning God, and our Duty unto him, and alſo unto all Men. That all Perſons ought to read, hear, and underſtand the holy Scriptures. That the Light of Nature, and Works of Providence, tho they declare plainly there is a God, yet not ſo effectually as the holy Scriptures; nor can we know without them how, and in what ſpace of time God created all things. Neither came we any other ways but by

2 Tim. 3. 16. *Eph.* 2. 20. *Joh.* 5. 39. *Deut.* 17. 18. *Rev.* 1. 3. *Acts* 8. 30. *Gen.* 1. & 2. 1, 2, 16.

Joh. 20. 30, 31. & 21. 24. the holy Scriptures to the Knowledg of Christ the blessed Mediator; which indeed none can savingly know but by the Word and Spirit of God.

Of Original Sin.

Gen. 3. 5, 6. Eccl. 7. 29. Rom. 3. 23. 1 Joh. 3. 4. Tit. 1. 13. Rom. 5. 17. Gen. 6. 5. Jer. 17. 9. Rom. 3. 10, 11, 12, 13, 14, &c. Jam. 1. 14. 1 Cor. 15. 14. Rom. 5. 6. Rom. 8. 7. Col. 1. 22. Mat. 15. 19. Rom. 7. 7, 14, 17, 18, 23, 24. Lam. 3. 39. Rom. 6. 23. Gal. 3. 10.

VII. WE do believe, that God having created Man, he entered into a Covenant of Life with him, upon the condition of perfect Obedience; making the *first Adam* a common Head to all his Seed: and that our first Parents being left to the freedom of their own Will, fell from the Estate wherein they were created, by eating of the forbidden Fruit: and that *Adam* being set up as a publick Person, we all sinned in him, and fell with him into a state of Sin, of Wrath and Misery; the Sinfulness of which state consists in the guilt of *Adam*'s first Sin, the want of Original Righteousness, and the Corruption of our whole Nature: from whence all actual Sins proceed, as Water out of a filthy and an unclean Fountain.

So

So that not only by Imputation all Men became Sinners in the first *Adam*, but also as the same corrupt Nature is conveyed to all his Posterity, who descend from him in ordinary Generation. *Job* 11.12. & 15. 14. & 25. 4.

By this Sin all Mankind lost the Image of God, and Communion with him, being liable to all the Miseries of this Life, and to Death it self; and also are dead in Sins and Trespasses, and obnoxious to the Wrath of God, and the eternal Pains of Hell for ever. Hence we say that all are conceiv'd and born in Sin, and are the Children of Wrath, even the Elect as well as others, being wholly defiled in all the Faculties and Parts of Soul and Body, and utterly indispos'd and disabled to do any thing that is spiritually good, and wholly inclined with a strong propensity to all things that are evil. *Col.* 3. 10. *Tit.* 1. 13. *Psal.* 51. 5. *Eph.* 2. 2, 3. *Gen.* 6. 5. *Rom.* 7. 5, 14, 15, 16, 17, 23, 24.

Of Man's Free-will.

VIII. WE believe Man in his state of Innocency had freedom of Will to do good; but

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but by the Fall he hath utterly loſt
Epheſ. 2. 2, all that Power and Ability, being
3. wofully depraved in all the Faculties of his Soul; there being in the Will and Mind of all naturally
Rom. 8. 7. much Enmity againſt God, and a total averſion to him, and to eve-
Joh 24. 13. ry thing that is ſpiritually good; loving Darkneſs, and rebelling againſt the Light.

Epheſ. 4. 28. But when a Man is renewed by Divine Grace, tho there is no force
Col. 1. 21. put upon the Will, yet it is made
Pſal. 110. willing, and acts freely, in the day
3. of God's Power: tho the Work is
Rom. 7. 11, not perfect in any Faculty in the
17, 18, 23, Regenerate, nor will be in this Life.
24.

Of Chriſt the Mediator.

IX. WE believe that God having, out of his own
Epheſ. 1. 4. meer good Pleaſure, and infinite
Rom. 3. 20, Love, elected ſome Perſons of
21, 22. the loſt Seed of the firſt *Adam*
Gal. 3. 21; unto everlaſting Life, from all
22. Eternity, did enter into a Cove-
1 *Tim.* 2. nant of Grace with the ſecond Per-
5, 6. ſon of the Trinity, (who was ſet
Joh. 1. 14. up as the common Head of all the
Galat. 4. 4. Elect).

Elect) to deliver them out of the state of Sin and Misery, and to bring them into a state of Salvation and eternal Happiness. *Rom.* 9. 5. *Luke* 1. 35. *Col.* 2. 9. *Heb.* 7. 24, 25.

That the *second Person* in the Godhead, (being the eternal Son of God, Coessential, and Coequal with the Father) according to that holy Covenant and Compact that was between them both, became Man, or assumed our Nature, and so was, and continueth to be God and Man in two distinct Natures, in one Person for ever. And that he the Son of God by his becoming Man, did take unto him a True Body, and Reasonable Soul, being conceived by the holy Spirit in the Womb of the Virgin, and was born of her, yet without Sin. *Phil.* 2. 6. *Zech.* 6. 13. *Joh.* 1. 14. *1 Tim.* 2. 5. *Heb.* 2. 14. *Mat.* 2. 26, 38. *Luke* 1. 27, 31, 34, 35. *Gal.* [illegible] *Heb.* [illegible]

Of the Offices of Christ.

X. WE believe that the Lord Jesus Christ, who is our Redeemer, and the one blessed Mediator between God and Man, executeth a threefold Office, both the Office of a Priest, the Office of a King, and the Office of a Prophet. *1 Tim.* 2. 5.

First,

First, That he executeth the
Heb. 2. 17. Office of a Prieſt, (1.) In his
Heb. 7. 24. once offering up himſelf a Sacri-
Act. 15. 14, fice, to ſatisfy Divine Juſtice, and
15, 16. to reconcile God to us, and us to
1 *Joh.* 2. 2. God. (2.) And in making conti-
Heb. 7. 25. nual Interceſſion for us, that the
& 10. 21. Merits of his Blood may be made
& 9. 24. effectual unto us.

Secondly, That he executeth the
Iſa. 33. 22. Office of a King in ſubduing us
& 32. 1, 2. unto himſelf, and in giving us Laws
1 *Cor.* 15. and holy Precepts, by which we
25. ought to walk; and alſo in his re-
Pſal. 100. ſtraining and conquering all his,
and our Enemies.

Acts 3. 22. *Thirdly*, That he executeth the
Joh. 1. 18. Office of a Prophet, in revealing
1 *Pet.* 1. 10, to us by his Word and Spirit, the
11, 12. whole Will of God concerning
Joh. 15. 15. all things that appertain to Faith
& 20. 31. and Practice.

Of Chriſt's Humiliation and Exaltation.

Gal. 4. 4. XI. WE believe that Chriſt's
Heb. 12. 23. Humiliation conſiſted
Iſa. 53. 2, 3. in that great Condeſcenſion of his
Luk. 12. 44 in aſſuming our Nature, and being
born

born in a low condition, made under the Law, undergoing the many Miseries of this Life, the Wrath of God, the Curse of the Law, and the ignominious Death of the Cross, continuing under Death for a time. *Mat.* 27. 46. *Phil.* 2. 8. 1 *Cor.* 15. 4. *Acts* 2. 24, 25, 26, 27, 31.

And that his Exaltation consisteth in his rising again from the dead the third day, and in his ascending up into Heaven, in sitting at the Right-hand of God; Angels, Powers, and Principalities being made subject unto him; and in his being made Judg of the quick and dead. 1 *Cor.* 15. 4. *Mark* 16. 19. *Eph.* 1. 20. *Acts* 1. 11. & 17. 31. 1 *Pet.* 3. 22.

Of effectual Calling.

XII. WE do believe that we are made Partakers of the Redemption purchased by Christ, by the effectual Application of his Merits, *&c.* unto us by the Holy Spirit, thereby uniting us to Christ in effectual Calling: And that effectual Calling is the Work of God's Free Grace, who by his Spirit works Faith in us, who are altogether passive there- *Joh.* 1. 11. *Tit.* 3. 5, 6. *Eph.* 1. 13, 14. 1 *Cor.* 1. 9. *Eph.* 2. 8. *Eph.* 3. 17.

1 Cor. 1. 9. 2 Tim. 1. 9. 2 Thess. 2. 13, 14. Acts 2. 37. & 20. 18. Ezek. 36. 27. John 6. 44, 45.

therein; and convincing us of Sin and Misery, enlightning our Minds in the Knowledg of Christ, and renewing our Wills, and changing our whole Hearts, he doth perswade and enable us to imbrace Jesus Christ freely, as he is offered in the Gospel.

Of Justification.

Rom. 3. 23, 24, 25, 26. Eph. 1. 6, 7. Tit. 3. 7. Rom. 5. 15, 16, 17, 18. 1 Cor. 1. 30 2 Cor. 5. 21

XIII. WE do believe Justification is a free Act of God's Grace, through that Redemption which is in Christ, (who, as our Head, was acquitted, justified, and discharged, and we in him, when he rose from the Dead) and when applied to us, we in our own Persons are actually justified, in being made and pronounced righteous, through the Righteousness of Christ imputed to us; and all our Sins, past, present, and to come, for ever pardon'd; which is receiv'd by Faith alone. And that our Sanctification, nor Faith it self, is any part of our Justification before God; it not being either the Habit, or Act of Believing,

or

or any Act of Evangelical Obedience imputed to us, but Chriſt, and his active and paſſive Obedience only, apprehended by Faith: and that Faith in no ſenſe tends to make Chriſt's Merits more ſatisfactory unto God; but that he was as fully reconciled and ſatisfied for his Elect in Chriſt by his Death before Faith as after; otherwiſe it would render God only reconcileable, (not reconciled) and make Faith part of the Payment or Satisfaction unto God, and ſo leſſen the Merits of Chriſt, as if they were defective or inſufficient. Yet we ſay, it is by Faith that we receive the Atonement, or by which means (as an Inſtrument) we come to apprehend and receive him, and to have perſonal Intereſt in him, and to have our free Juſtification evidenced to our own Conſciences.

Act. 13.39.

2 *Cor.* 5.21.

Phil. 3. 7, 8, 9.

Rom. 10.5.

Of Adoption.

XIV. WE believe Adoption is an Act of God's Free Grace, whereby ſuch who were the Children of Wrath by Nature,

1 *John* 3. 1.

John 1. 10. *Rom.* 8. 14. *Gal.* 2. 16. 1 *John* 3. 1, 2. & 4. 7. & 5. 1.

are received into the Number, and have Right to all the Privileges of the Sons of God; and that ſuch who are adopted, are alſo by the Spirit regenerated, and hence ſaid to be born of God.

Of Sanctification.

2 *Theſſ.* 2. 13. *Eph.* 4. 13. *Rom.* 6. 5, 7. *Rom.* 8. 29, 30. *Rom.* 5. 1, 2, 5. & 14. 17. [illegible].4 18. [illegible].51 3. 1 *Pet.* 1. 5.

XV. THAT Sanctification is the Work of God's Free Grace alſo, whereby we are renewed in the whole Man after the Image of God, and are inabled more and more to die unto Sin, and live unto Righteouſneſs. And that the Benefits we receive, and which flow from or accompany Juſtification, are Adoption, Sanctification, Peace of Conſcience, Manifeſtations of God's Love, Joy in the Holy Ghoſt, an Increaſe of Grace, an Aſſurance of eternal Life, and final Perſeverance unto the end.

Of

Of the Souls of Men at Death.

XVI. WE believe, that at Death the Souls of Believers are made perfect in Holineſs, and do immediately paſs into Glory; and their Bodies dying in Union with Chriſt, or dying in the Lord, do reſt in their Graves till the Reſurrection, when they ſhall be raiſed up in Glory. And that their Souls being reunited to their Bodies, they ſhall be openly acknowledged, and acquitted, and made compleatly bleſſed, both in Soul and Body, and ſhall have the full Injoyment of God to all Eternity. And that the Souls of the Wicked at their Death are caſt into Hell, or are in Torment: and that their Bodies lie in the Grave under Wrath, and ſhall by virtue of the Power of Chriſt be raiſed from the Dead; and their Souls being re-united to their Bodies, ſhall be judged and condemned, and caſt into a Furnace of Fire, or into unſpeakable Torment, with the Devil and his Angels, for ever and ever.

1 Cor. 15. - 43. Mat. 25. 23 Mat. 10. 32 1 Joh. 3. 2. 1 Cor. 13. 12. 1 Theſſ. 4. 17, 18. 2 Cor. 5. 1, 2 Phil. 1. 21, 22. Luk 16. 25 1 Pet. 3. 19, 20. Luke 16. 23, 24. Acts 1. 25. 1 Pet. 3. 19 Pſ. 49. 11. John 9. 28, 29. 2 Theſſ. 1. 8, 9.

Of the Law.

XVII. WE believe God requires Obedience of Man, and that the Rule of that Obedience is the *moral Law* as it is in the Hands of Chriſt; which teacheth all Perſons their Duty to God, and to Man; the Sum of all being this, to love the Lord our God with all our Hearts, with all our Souls, and with all our Strength, and our Neighbours as our ſelves. And that tho the Law is aboliſhed as a Covenant of Works, and as ſo conſidered, *we are dead to it*, and *that dead to us*; yet it remains as a Rule of Life and Righteouſneſs for ever.

Mich. 6. 8. 1 *Sam.* 15. 22. *Rev.* 2. 14. *Mat.* 19. 17 *Mat.* 22. 37, 38, 39, 40. 1 *Joh.* 3. 4. *Rom.* 7. 3, 4

XVIII. We believe no mere Man, ſince the Fall, is able in this Life perfectly to keep the Holy Law of God; and that every Offence againſt the Law deſerves eternal Death, tho ſome Sins are more heinous in God's Sight than others.

Gen. 6. 5. *Rom.* 3. 9, 10, 11, 12, &c. *Ezek.* 8. 6. 1 *Joh.* 5. 16 *Pſ* 78. 17, 32, 56.

And

And that God, as a ſimple Act of Mercy, will not, doth not, pardon any Man; neither doth it ſeem conſiſtent with his Holineſs and Juſtice ſo to do, without a full Satisfaction: wherefore he ſubſtituted Chriſt in our room and ſtead, perfectly to keep the whole Law, and to die, or bear that Wrath which we deſerved for our breaking of it; he being pleaſed in his infinite Love and Grace to transfer our Sins, Guilt and Puniſhment, upon his own Son, (who took our Nature upon him, as our bleſſed Head and Repreſentative) that his active Obedience and Righteouſneſs might be our juſt Title unto eternal Life; and his Death (who bore our Hell-Torments) be our full Diſcharge from the Wrath of God, and eternal Condemnation.

Exod. 34. 6. *Rom.* 3. 25, 26. *Gal.* 4. 4. *Iſa.* 53. 4, 5, 6, 10, 11. 1 *Pet.* 2. 24. *Rom.* 8. 1.

And that all who would receive this Title, and have this Diſcharge ſo as to eſcape God's Wrath, and the Curſe of the Law, muſt fly to Chriſt, and lay hold on him by Faith; which Faith is known by its Fruits, having lively, Sin-killing,

John 5. 24. *John* 3. 15, 16. *Heb.* 6. 18, 19, 20. *Col.* 2. 12. *Acts* 15. 9.

Acts 2. 36. Jer 42. 5. 1 Pet. 2. 7. John 3. 3.

ling, Soul-humbling, Self-abasing, Christ-exalting, and Heart-purifying Operations, always attending it.

Of Faith and Repentance.

John 1. 12. Isa. 26. 3, 4. Phil. 3. 9. Ephes. 2. 8.

XIX. WE believe that Faith is a saving Grace, or the most precious Gift of God; and that it is an Instrument whereby we receive, take hold of, and wholly rest upon Jesus Christ, as offered to us in the Gospel. That

Acts 2. 37. Joel 2. 12. Jer. 3. 22. & 31. 18, 19. Ezek. 36. 31.

Repentance unto Life is also a saving Grace, whereby a Sinner, out of a true Sense of Sin, and Apprehension of God's Mercy in Christ, doth with Grief and Hatred of his Sins, turn from them.

2 Cor. 7. 10 Isa. 1. 16, 17 Heb. 6. 1, 2. Mat. 12. 10.

And that tho Repentance is in order of Nature called the first Principle of the Doctrine of Christ, yet we believe no Man can savingly repent, unless he believes in Jesus Christ, and apprehends the Free Pardon and Forgiveness of all his Sins through the Blood of the everlasting Covenant, and the Sight and Sense of God's Love in

a

a bleeding Saviour; being that only thing that melts and breaks the ſtony Heart of a poor Sinner, as the Sight of a free Pardon from a Prince humbles the ſtout Heart of a rebellious Malefactor. *Acts* 2. 36.

Of the Means of Grace.

XX. WE believe that the outward and more ordinary means, whereby Chriſt communicates to us the Benefits of Redemption, are his Holy Ordinances, as Prayer, the Word of God, and Preaching, with Baptiſm, and the Lord's Supper, *&c.* and yet notwithſtanding it is the Spirit of God that maketh Prayer, Reading, *&c.* and ſpecially the Preaching of the Word, effectual to the convincing, converting, building up, and comforting, through Faith, all the Elect of God unto Salvation. *Mat.* 28. 19, 20. *Acts* 2. 42, 46, 47. *Neh.* 8. 8. 1 *Cor.* 14. 24, 25. *Acts* 26. 32 *Pſal.* 19. 8. *Rom.* 1. 15, 16.

And that it is the Duty of all, that the Word may become effectual to their Salvation, to attend upon it with all Diligence, Preparation, and Prayer, that they may re- *Acts* 20. 32 *Rom.* 10. 13, 14, 15, 16, 17. *Prov.* 8. 34.

receive it with Faith and Love, and lay it up in their Hearts, and practiſe it in their Lives.

1 *Pet.* 2. 1, 2. *Pſ.* 119. 18 *Heb.* 4. 2. 2 *Theſſ.* 2. 10.

Of Baptiſm.

XXI. WE believe that Baptiſm is a Holy Ordinance of Chriſt, or a pure Goſpel-Inſtitution; and to be unto the Party baptized, a ſign of his Fellowſhip with Chriſt in his Death, Burial, and Reſurrection, and of his being grafted into him, and of Remiſſion of Sins, and of his giving himſelf up to God, through Jeſus Chriſt, to walk in Newneſs of Life.

Jam. 1. 25. 1 *Pet.* 3. 21 1 *Cor.* 12. 13. *Mat.* 28. 19, 20. *Rom.* 6. 3, 4, 5. *Col.* 2. 12, 13. *Gal.* 3. 27. *Acts* 2. 38. & 22. 16.

We alſo believe that Baptiſm ought not to be adminiſtred to any but to thoſe who actually profeſs Repentance towards God, and Faith towards our Lord Jeſus Chriſt.

Acts 8. 37. *Col.* 2. 21, 22.

That the Infants of Believers ought not to be baptized, becauſe there is neither Precept, or Example, or any certain Conſequence in the Holy Scripture for any ſuch Practice: And we ought not to be

Rev. 22. 18 *Prov.* 30. 6.

be wiſe above what is written. And that a human Tradition or Cuſtom ought not to be regarded, but that it is ſinful, and abominable.

We believe alſo that Baptiſm is only rightly adminiſtred by Immerſion, or dipping the whole Body in Water, *into the Name of the Father, and of the Son, and of the Holy Spirit*; according to Chriſt's Inſtitution, and the Practice of the Apoſtles; and not by ſprinkling, or pouring of Water, or dipping ſome part of the Body in Water, after the Tradition of Men. *Mat.* 28. 19, 20. *Mat.* 3. 16. *Joh.* 3. 23. *Acts* 8. 38. *Rom.* 6. 3. *Col.* 2. 13.

And that it is the indiſpenſible Duty of ſuch who are baptized, to give up themſelves to ſome particular orderly Church of Jeſus Chriſt, and to walk in all the Commandments and Ordinances of the Lord blameleſs: Baptiſm being an initiating Ordinance. *Acts* 2. 41, 42. & 5. 13, 14. 1 *Pet.* 2. 5. *Luke* 1. 6.

Of

Of a true Church.

XXII. WE believe a true Church of Christ is not *National*, nor *Parochial*, but doth consist of a number of godly Persons, who upon the Profession of their Faith and Repentance have been baptized, and in a solemn manner have in a Holy Covenant given themselves up to the Lord, and to one another, to live in Love, and to endeavour to *keep the Unity of the Spirit in the Bond of Peace:* Among whom the Word of God is duly and truly preach'd; and Holy Baptism, the Lord's Supper, and all other Ordinances are duly administred, according to the Word of God, and the Institution of Christ in the Primitive Church: watching over one another, and communicating to each other's Necessities, as becometh Saints; living Holy Lives, as becomes their sacred Profession; *and not to forsake the assembling themselves, as the manner of some is*;

Acts 2. 40, 41, 42.

Eph. 4. 3.

Acts 2. 40, 41, 42, 43, 44, 45, 46, &c.

1 Cor. 16, 1, 2.

Heb. 10. 25.

is; or to take leave to hear where they pleaſe in other Places when the Church is aſſembled, but to worſhip God, and feed in that Paſture, or with that Church, with whom they have covenanted, and given up themſelves as particular Members thereof.

Of Laying on of Hands.

XXIII. WE believe that *laying on of Hands* (with Prayer) *upon baptized Believers, as ſuch*, is an Ordinance of Chriſt, and ought to be ſubmitted unto by all ſuch Perſons that are admitted to partake of the Lord's Supper; and that the end of this Ordinance is not for the extraordinary Gifts of the Spirit, but for a farther Reception of the Holy Spirit of Promiſe, or for the Addition of the Graces of the Spirit, and the Influences thereof; to confirm, ſtrengthen, and comfort them in Chriſt Jeſus; it being ratified and eſtabliſhed by the extraordinary Gifts

Heb. 5. 12. & 6. 1, 2. *Acts* 8. & 19. 6.

Eph. 1. 13, 14.

Acts 8. & 15.

Gifts of the Spirit in the Primitive Times, to abide in the Church, as meeting together on the first Day of the Week was, *Act.* 2. 1. that being the Day of Worship, or Christian Sabbath, under the Gospel; and as Preaching the Word was, *Acts* 10. 44. and as Baptism was, *Mat.* 3. 16. and Prayer was, *Acts* 4. 31. and singing Psalms, *&c.* was, *Acts* 16. 25, 26. so this of laying on of Hands was, *Acts* 8. & *ch.* 19. For as the whole Gospel *was confirmed by Signs and Wonders, and divers Miracles and Gifts of the Holy Ghost* in general, so was every Ordinance in like manner confirmed in particular.

Heb. 2. 3, 4.

Of the Lord's Supper.

Mat. 26. 26, 27, 28. Mark 14. 21, 22, 23. Luke 22. 19, 20. 1 Cor. 11. 23, 24, 25, 26, 27. Acts 20. 17.

XXIV. WE believe that the Holy Ordinance of the Lord's Supper, which he instituted the Night before he was betrayed, ought to be observed to the end of the World; and that it consisteth only in breaking of Bread, and drinking of Wine, in remembrance of Christ's Death; it

it being appointed for our ſpiritual Nouriſhment, and Growth in Grace, and as a farther Engagement in, and to all Duties we owe to Jeſus Chriſt, and as a Pledg of his eternal Love to us, and as a Token of our Communion with him, and one with another. And that due Preparation and Examination is required of all that ought to partake thereof; and that it cannot be neglected by any approved and orderly Member without Sin.

Of Church-Officers.

XXV. WE do believe that every particular Church of Chriſt is Independent; and that no one Church hath any Priority or Super-intendency above or over another: and that every Church ought to be *Organical*: that an *Elder*, or *Elders*, a *Deacon*, or *Deacons*, ought to be elected in every Congregation, according to thoſe holy Qualifications laid down in the Word of God; and that the ſaid Elders and Dea-

1 *Tim.* 3. 1, 2, &c. *Tit.* 1. 5.

1 *Tim.* 3. 2——12.

cons ſo choſen, ought ſolemnly to
Tit. 1. 5, 6, 7, 8. be ordained with Prayer, and lay-
ing on of Hands of the Elderſhip.
Acts 13. 3. That ſuch Churches as have not
1 Tim. 5. 22. & 4. 14. Officers ſo ordained, are diſorder-
ly, there being ſomething ſtill
wanting.

Of Prayer.

Phil. 4. 6. Pſal. 65. 2. John 4. 23. 1 Pet. 2. 5. Rom. 8. 26. John 5. 14. Pſal. 47. 7. Eccl. 5. 1, 2. Jam. 5. 16. Eph. 6. 18. 2 Cor. 14. 14. Col. 4. 2. Joſh. 24. 15. Gen. 18. 19. Jer. 10. 25.

XXVI. WE believe *Prayer* is a holy Ordinance of God, and that it ought to be performed by the Help and Aſſiſtance of the Holy Spirit; and that not only the Prayer Chriſt taught his Diſciples, but the whole Word of God is to be our Rule how to pray, and pour forth our Souls unto God: and that it is the indiſpenſible Duty of all godly Families (and others alſo) as well as private Chriſtians, daily to pray for all things they need, and to give Thanks every Day for all good things they receive: and that the Omiſſion of this Duty is a great Scandal to Religion, and a great Evil when it is careleſly or negligently performed.

Of

Of ſinging of Pſalms, &c.

XXVII. WE believe that *ſinging the Praiſes of God*, is a holy Ordinance of Chriſt, and not a part of Natural Religion, or a moral Duty only; but that it is brought under Divine Inſtitution, it being injoined on the Churches of Chriſt to ſing Pſalms, Hymns, and ſpiritual Songs; and that the whole Church in their Publick Aſſemblies (as well as private Chriſtians) ought to ſing God's Praiſes, according to the beſt Light they have received. Moreover, it was practiſed in the great Repreſentative Church, by our Lord Jeſus Chriſt with his Diſciples, after he had inſtituted and celebrated the Sacred Ordinance of his Holy Supper, as a commemorative Token of Redeeming Love.

Eph. 5. 19. *Col.* 3. 16. *Acts* 16. 25 *Heb.* 2. 12. *Jam.* 5. 13. *Mat.* 26. 30 *Mar.* 14. 26

Of the Chriſtian Sabbath.

XXVIII. WE believe that one Day in ſeven, ought to be ſolemnly obſerved in the

Exod. 20.

the Worſhip of God; and that by *Moſes*'s Law the Jews and proſelyted Strangers were to keep the *ſeventh Day*: but from the Reſurrection of Chriſt the *firſt Day* of the Week ought by all Chriſtians to be obſerved Holy to the Lord, that being called *the Lord's Day*; and the firſt time the Church met together after Chriſt's Aſcenſion was on the Day of *Pentecoſt*, which was the firſt Day of the Week, as Tradition hath handed it down: and on that Day the Church alſo met together to break Bread, and make Collections for the poor Saints: and no mention is made that any one Goſpel-Church kept the Jewiſh Sabbath in all the New Teſtament. And we believe that an Apoſtolical Precedent is equivalent to an Apoſtolical Precept in this caſe.

Rev. 1.10.

Act. 2.1,2.

Acts 20.7.

1 *Cor.* 16.2

of

Of Miniſters, and their Maintenance.

XXIX. WE do believe that every Brother that hath received a Gift to preach, having firſt paſs'd the Probation of the Church, and being regularly called by the ſame, ought to exerciſe the ſaid Gift to the Edification of the Church when deſired; and that no Brother ought to take upon him to preach, until he has a lawful Call ſo to do. 1 *Tim.* 3. 2. *Eph.* 4. 11. 1 *Pet.* 4. 10 *Rom.* 12. 6, 7.

Moreover, we believe that it is the indiſpenſible Duty of every Church, according to their Ability, to provide their Paſtor, or Elders, a comfortable Maintenance; as God hath ordained, that he that preaches the Goſpel, ſhould live of the Goſpel, and not of his own Labour; but that he ſhould wholly give himſelf up to the Work of the Miniſtry, and to watch over the Flock, being to be freed from all ſecular Buſineſs, and Encumbrances of the World: and 1 *Cor.* 9. 9——14. *Rom.* 15. 27. *Gal.* 6. 6. 1 *Tim.* 5. 15.

yet that it is abominable Evil for any Man to preach the Gospel for
1 Pet. 5.2. filthy lucre sake, but he must do it of a ready mind.

Of the First Covenant.

XXX. WE believe that the first
Gen. 2. 17. Covenant, or Covenant of Works, was primarily made with *Adam*, and with all
Rom. 3.12. Mankind in him, by virtue of which he stood in a justified state before the Fall, upon the condition
Rom. 10.5. & 5. 10 to 20. of his own perfect and personal Obedience. But by the Fall he made himself uncapable of Life by that Covenant.

That the Law God gave by *Moses* to *Israel*, was of the same nature
Rom. 3.19, 20. of that given to *Adam*, being a second Ministration of it; but not
2 Cor. 3. 9, 11. given for Life, but to make Sin exceeding sinful, and to shew how un-
Rom. 7. 7, 8, 9, 10, 11, 12, 13. able Man was in his fallen state to fulfil the Righteousness of God; and so (with the Ceremonial Law) it was given in subserviency to the
Gal. 3 10. Gospel, as a Schoolmaster to bring Sinners to Christ.

Of

Of the New and Second Covenant.

XXXI. WE believe the Covenant of Grace was primarily made with the second *Adam*, and in him with all the Elect, who as God-man, or Mediator, was set up from everlasting as a Common Person, or as their Head and Representative; who freely obliged or ingaged himself to the Father for them, perfectly to keep the whole Law in their Nature that had sinned, and to satisfy Divine Justice by bearing their Sins upon his own Body, *i. e.* the Guilt of all their Sins, which were laid upon him: and that he sustain'd that Wrath and Curse in his Body and Soul, that was due to them for all their Transgressions: and having received their discharge from Wrath and Condemnation, he gives it out to all that believe in him, and obtain Union with him, who are thereby brought actually into the said New Covenant,

Zech. 6. 13. *Rom.* 3. 23, 24, 25, 26. *Isa.* 53. 5, 6, 10, 11. *Rom.* 8. 3. *Heb.* 9. 15, 16, 17. *Heb.* 7. *Luk.* 2. 1 *Cor.* 11. *Rom.* 6. & 8. 16.

nant, and have a perſonal Right to all the Bleſſings thereof.

Of Election.

XXXII. WE do believe that God from all Eternity, according unto the moſt wiſe and holy Counſel of his own *Rom.* 8. 29, 30, 31. Will, freely and unchangeably decreed and ordained, for the manifeſtation of his own Glory, ſome Angels, and ſome of the loſt Sons *Acts* 13. 48. and Daughters of *Adam*, unto eternal Life; and that their number is ſo certain and definite, that it cannot be either increaſed or diminiſhed: and that others are left or paſſed by under a Decree of Preterition. And that thoſe of *Rom.* 9. 11. Mankind that are predeſtinated and fore-ordained, are particular- *1 Theſſ.* 4. ly and perſonally deſign'd unto e- 4, 5. ternal Life: and theſe God, according to his eternal and immutable Purpoſe, and good pleaſure *Eph.* 1. 3, of his Will, did chuſe in Chriſt 4, 11. (the Head of this Election) unto everlaſting Glory, of his meer free *2 Theſſ.* 2. 13. Grace, without any foreſeen Faith

or

or Obedience and Perſeverance therein, or any thing in the Creature as a Condition or Cauſe moving him thereunto; and all this only to the Praiſe of his own glorious Grace.

Of final Perſeverance.

XXXIII. WE believe all thoſe whom God hath choſen, and who are effectually called, juſtified, and ſanctified in Jeſus Chriſt, can neither totally, nor finally fall away from a ſtate of Grace; but ſhall certainly perſevere therein unto the end, and eternally be ſaved; and this by virtue of their Election, or the immutable Decree of God, and the unchangeable Love of God the Father; and by virtue of their Union with Chriſt, together with his Death, Reſurrection, and Interceſſion; as alſo from the nature of the Covenant of Grace, and Suretyſhip of Chriſt; and through the indwelling of the holy Spirit, who abideth in them for ever.

Rom. 8.28, 29, 30, 31. *Joh.* 10.28, 29. *Rom.* 8.38, 39. *Rom.* 8.33, 34. 2 *Tim.* 2. 2 *Cor.* 6.17.

Of

Of the Reſurrection.

XXXIV. WE believe that the Bodies of all Men, both the *Juſt* and *Unjuſt*, ſhall riſe again at the laſt day, even the ſame numerical Bodies that die; tho the Bodies of the Saints ſhall be raiſed immortal and incorruptible, and be made like Chriſt's glorious Body: and that the dead in Chriſt ſhall riſe firſt.

Of Eternal Judgment.

XXXV. WE believe that God hath appointed a Day in which he will judg the World in Righteouſneſs by Jeſus Chriſt, or that there ſhall be a general Day of Judgment, when all ſhall ſtand before the Judgment-ſeat of Chriſt, and give an account to him for all things done in this Body: and that he will paſs an eternal Sentence upon all, according as their Works ſhall be.

Acts 17.31.

2 *Cor.* 5.10.

Eccleſ. 12.

Of

Of Marriages.

XXXVI. WE believe Marriage is God's holy Ordinance, that is to ſay between one Man and one Woman: and that no Man ought to have more than one Wife at once: and that Believers that marry, ſhould marry in the Lord, or ſuch that are Believers, or Godly Perſons; and that thoſe who do otherwiſe, ſin greatly, in violating God's holy Precept: and that Miniſters as well as others may marry; for *Marriage is honourable in all.* *Gen.* 3. 24. *Mat.* 19. 5. 1 *Cor.* 6. 16. *Eph.* 5. 31. *Rom.* 7. 4. *Heb.* 13. 4.

Of Civil Magiſtrates.

XXXVII. WE do believe the ſupream Lord of Heaven and Earth hath ordained Magiſtrates for the good of Mankind: and that it is our Duty in all civil and lawful things to obey them for Conſcience ſake; nay, and to pray for all that are in Authority, that under them we may live a godly and peaceable Life: *Rom.* 13. 1, 2, 3. *Tit.* 3. 1. 1 *Pet.* 2. 13.

Life: and that we ought to *render*
Mat. 22. 21. *unto* Cesar *the things that are* Cesar's, *and to God the things that are God's.*

Of lawful Oaths.

XXXVIII. WE do believe it is lawful to take
Exod. 20. 7. some Oaths before *the Civil Ma-*
Jer. 4. 2. *gistrate*; an Oath of Confirmation
Gen. 24. 2. being to put an end to all Strife:
Neh. 5. 12. nay, and that it is our Duty so
Heb. 6. 16, to do when lawfully called there-
17. unto: and that those that swear, ought to *swear in Truth, in Righteousness, and in Judgment.*

Of Personal Propriety.

Exod. 20. 17. XXXIX. WE do believe that every Man hath a
Acts 5. 4. & 20. 33. just and peculiar Right and Propriety in his own Goods, and that they are not common to others; yet we believe that every Man is obliged to administer to the poor Saints, and to the publick Interest of God, according to his Ability, or as God hath blessed him.

FINIS.

XUM

POSTSCRIPT.

THere is ſomething contained in the 13*th* Article that may ſeem to want ſome Explication, in theſe words (ſpeaking of a Man actually and perſonally juſtified) that his *Sins paſt, preſent, and to come, are all forgiven:* We believing that if any Sins of a juſtified Perſon were afterwards charged upon him, it muſt of neceſſity make a breach in his unalterable and everlaſting Juſtification, which is but one Act in God; hence *there is no Condemnation to them which are in Chriſt Jeſus:* yet I find an able and worthy Writer diſtinguiſheth Pardon of Sin thus, *viz.* Rom. 8. 1. Mr. *Tho. Gilbert.*

1. Fundamentally in Chriſt, as a common Perſon of all the Elect before Faith, which lieth in Chriſt making full Satisfaction for all their Sins, meriting Faith for them, *&c.*

2. Actual, of all the Elect in Chriſt on believing; this actual Pardon being nothing elſe but the actual Poſſeſſion in their own Perſons of their fundamental Pardon in the Perſon of Chriſt: And Dr. *Tho. Goodwin* ſpeaks to the ſame purpoſe, to which I agree. And that

this actual Pardon of the legal Guilt is twofold.

1. Formal, of all their Sins past, removing their legal Guilt.

2. Virtual, of all their Sins to come, preventing their legal Guilt. Dr. *Ames* speaks to the same purpose, and many others. I cannot see how a Believer should be for ever formally justified from all Sins past, present, and to come, and yet not formally pardoned.

This Author which I have lately met with, distinguisheth well between Legal Guilt and Gospel Guilt; the first obliging to Divine Wrath, or eternal Punishment; the latter, *i. e.* Gospel Guilt, obliging to Gospel, or Fatherly Chastisement for Gospel-Sins. Now I see not but that as soon as a Believer is personally justified, all his Sins, tho not yet committed, as to legal Guilt, or vindictive Wrath, *i. e.* that Guilt that obliges to eternal Condemnation, are pardoned, for the reason before.

Saith he, *Virtual Pardon keeps off Legal Guilt where it would be.* To which I reply, if it be kept off, so that:

Dr. Ames saith, that not only the Sins of a justified Person that are past are remitted, but also in some sort those to come, Num. 23. 25. Joh. 5. 24. *yet he distinguishes between a formal and virtual Pardon: Sins past, says he, are remitted to themselves, Sins to come, in the Subject or Person sinning.*

that it never comes upon Believers, then it follows they were actually pardon'd before in that reſpect: yet he ſays, Sins cannot be ſaid to be formally pardon'd before formally committed; but ſays, *no Guilt can come upon them to Condemnation, tho new Guilt*; yet no new legal Guilt, becauſe always juſtified. We ſee no hurt if his Terms be admitted.

Object. *What do Believers then pray for, when they pray for the Pardon of Sin?*

Anſw. 1. That God would not chaſtiſe them ſorely, or afflict them as a Father, according to the greatneſs of their Offences.

2. That if his chaſtning Hand is upon us, he would be pleaſed graciouſly to remove it.

3. That he would be pleaſed to clear up to our Conſciences, or give us the evidence of our Pardon through Chriſt's Merits, and that we may know we are compleat in Chriſt, or without ſpot before the Throne in our free Juſtification.

4. Nay, Believers are to pray to God to remove that Sin from them (ſaith this worthy Author) whoſe deſert of Puniſhment cannot be removed from it; and to ſpread their Sins before the Lord in the higheſt ſenſe of the deepeſt

deepeſt demerit of all legal Puniſhment, ſo that they may put the higher accent upon the free Grace of God, and eſtimate upon the full Satisfaction of Chriſt, whereby their Perſons are ſo fully freed from all actual Obligation to any Legal Puniſhment, the whole and utmoſt whereof their Sins deſerve.

5. Moreover, that God would continue, and never revoke his moſt gracious Pardon, till he pronounceth the final Sentence of it at the day of Judgment, (as well this Author notes) for a renewed ſenſe and aſſurance of its grant and continuance: and thus to pray, ſaith he, there are both Precepts and Promiſes.

FINIS.

XUM